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A P O L O G Y
F O R
S C H O O L E -
M A S T E R S. 1031/27

Tending to the aduancement of
Learning, and to the vertuous
education of Children.

By THOMAS MORRICE,
Master of Artes.

L O N D O N,

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Flemming, and are to be sold at his
Shoppe at the Signe of the three
Flower-de-Luces in Saint Pauls
Alley neere Saint Gregories
Church. 1619.



TO THE RIGHT HO-
nourable the Lord Rosse, Sonne
and Heyre apparent of the
Right Honourable Earle
of Rutland.



*M*Y especiall good
Lord, I presume to
presēt to your Ho-
nor this litle trea-
tise concerning
learned Know-
ledge, and the Teacher thereof:
Seeing that as God hath blessed you
now in your Childhood with a vir-
tuons and most Noble disposition, a
laying and kinde nature, quicke ap-
prehension, pregnant wit, ready vte-
rance, and firme memory: so if it
pleaseth

The Epistle Dedicatorie.

Wisheth his Divine Maiestie (which I heartily desire) to grant you prosperous health, I hope by the carefull education of your right Honourable Parents, you will in proceſſe of time attayne to excellent knowledge. Your vertuous, and right Honourable ſiſter the Lady Katherine, may obtayne the perfect understanding of the Latine tongue in very ſhort time, ſuch is the excellency of her wit and memory, if ſhe continue as ſhe began in the ſtudie thereof. Good endeauners, euen the beſt enterpriſes, by ſiniſter ſuggeſtions whiſpered, or ſcandalous aſperſions ſcattered, are ſometimes hindered. I truſt your Honour will accept of this ſlender token, offered with as good a will to your Lordſhip, as the widdow did her ſmall mite to the Treasury; or the poore man his handfull of elcere and cleane water to the Perſian King Artaxerſes. For albeit

The Epistle Dedicatorie.

my body, against my will, is absent
from you, notwithstanding my mind
is with you, my memory of you, my
love towards you, and my prayers to
almightie God are for your health,
long life, and perpetuall happinesse.
So I rest

Your Honours ever

devoted,

Thomas Morrice.

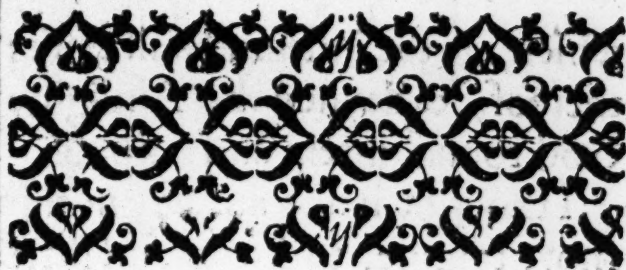
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To the curteous Reader.

SEeing that (gentle Reader) all men are naturally desirous of knowledge: and that many haue bin aduaunced thereby, to Nobilitie, Principality, Regall and Imperiall authoritie, And considering that this knowledge, whether it be *Reminiscentia*, as the *Platonistes*, or *Lenono*, as the *Peripatetikes* doe more truely maintaine: is instilled, and deriued vnto vs originally, & ordinarily by Schoole-masters, which

To the Reader.

which are the instrumentall causes thereof, ordayned by Almighty God to that intent and purpose.

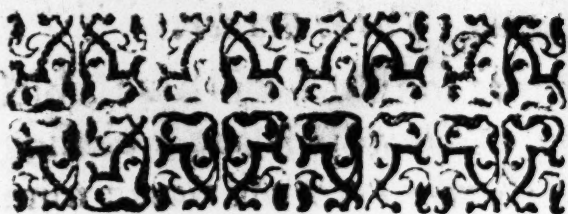
I thought it not amisse, in this short treatise, to incite and stirre vp some, which in this age are exorbitant herein, to a due consideration, to a more religious respect, to a more requisite vsage, and to a more gratefull remembrance of Schoolemasters. Albeit there be faults in all professions, and in all sortes of people; yet some imperfections wee ought rather with *Sem* and *Iaphet* to couer, then with cursed *Cham* to scoffe at. The sweetest rose hath a prickle; and the finest cloth a bracke. I request thee to be aduertised, that I treat here of learned and honest Schoolemasters, not of vnlearned and dishonest intruders into that function.

Abel will offer sacrifice, *Cain* will
sacrifice

To the Reader.

Sacrifice too: *Jacob* will haue a blessing, *Eſau* would haue a blessing: too: *Simon Peter* will worke miracles, *Simon Magus* wold do ſo too: *Constantine* the great wil be a Warriour, *Thraſo* will be one to: *Quintilian* will be a Schoolemaſter, *Romulus* will be one too. The impes of Sathan, ſometimes wil be the apes of the Children of God. I doe not defend irregular, vnlearned, or vnfit perſons, which intrude themſelues, and vſurpe the office of teaching: but approued, learned, & diſcreete Schoolemaſters: which for the benefit of publique-weales are not a little to be regarded. Thus wiſhing thee increaſe of vertuous knowledge, I reſt euer thy Well-willer.

T. M.



¶ The Contents of the Treatise following.

1. **T**He dignitie of Learning and the degrees thereof maintayned.
2. The election of a Schoolemaster, and the education of Noble and generous Children briefly declared.
3. The Office of a Schoolemaster, and his place, being entertayned into a Noblemans house, discussed.
4. The errors of them which abandon, or at least debase learning and the Professors thereof, displayed and confuted.
5. The confutation of them which hold, that a Schoolemaster is a servant

The Contents.

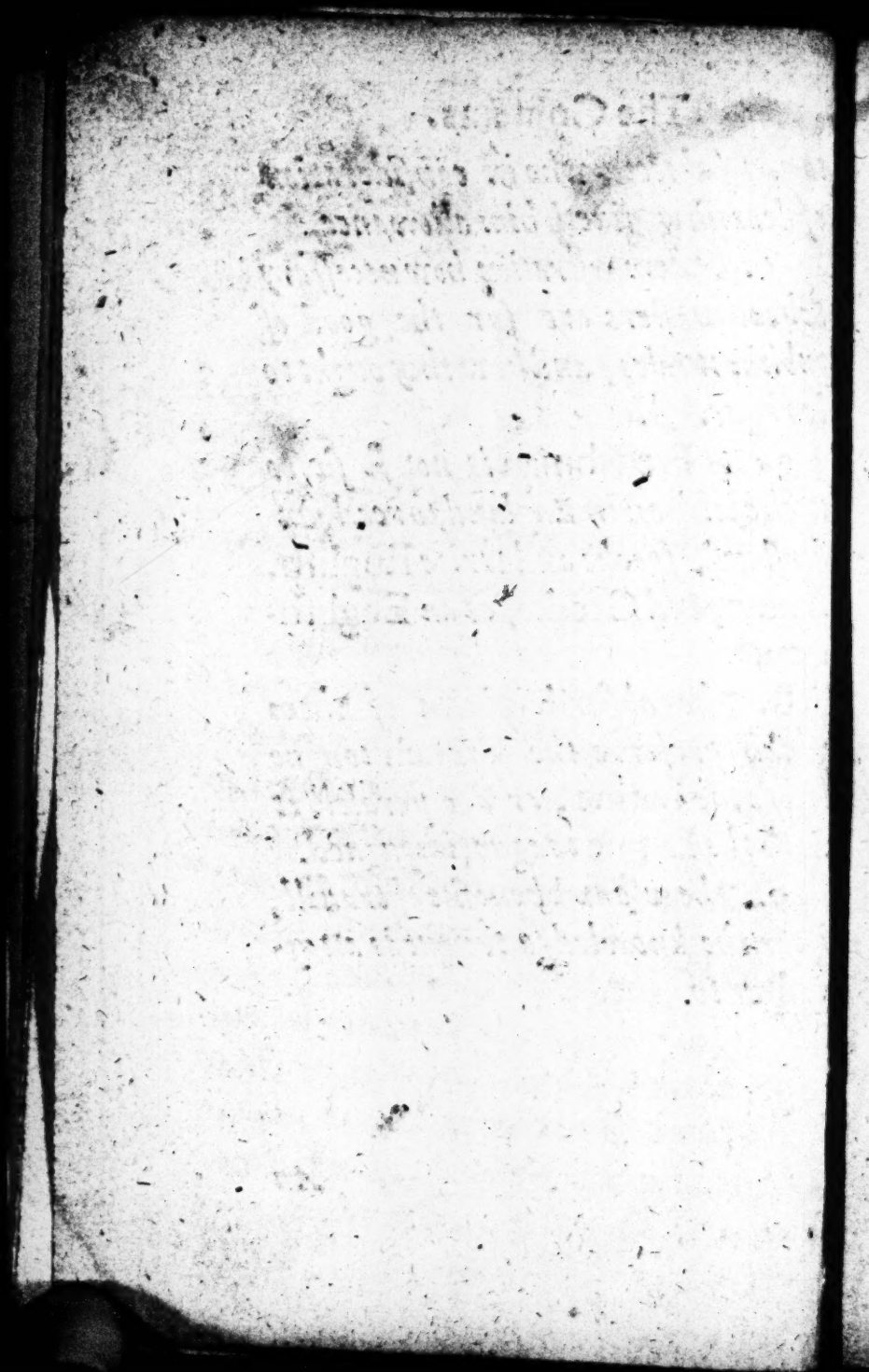
to any subject, who in consideration of learning giueth him allowance.

6. A demonstration how necessary Schoolemasters are for the good of publike weales, and how they ought to be regarded.

7. A Frenchman is not so fit to teach children in England, to read, vnderstand, speake and write English, Latine, and Greeke, as an Englishman.

8. The absurd opinion of them which preferre the French tongue before the Latine, or doe paralell it with the Latine tongue, impugned.

9. The vse and benefite of trauell, after the knowledge tongue is attayned vnto.





A N
A P O L O G Y

for Schoole-masters, tending to
the aduancement of Learning,
and to the vertuous education
of Children.



I Am determined
(GOD assisting
me) to make an
Apology against
proud and blind
ignorance, the
only aduersary to
noble and learned knowledge: for,
*Scientia non habet inimicum prater
ignorantem*; Knowledge hath no
enemy but the ignorant person,
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who reputeth the Schoolemaster, and teacher of the Liberall Sciences: albeit he be a Doctor, or Master of Arts, to be a servant to any subiect in Christendome. I say, to any subiect: for I confesse, that he is a servant to God, and to his King. Wherin I purpose to proue, that by the Diuine Law, by the Law of Nature, and Nations, by the Constitutions and Canons Ecclesiastical: by the Statute Law of our Realme, by the iudgement of the Heathen men, illuminated by naturall reason, that a Schoolemaster, as a Schoolemaster, and teacher of the Liberall Sciences, is not a servant to any subiect, much lesse an inferiour servant. He doth acknowledge in all humilitie his Lord, of whom he receiueth his allowance, to bee his especiall good Lord, his very
Honou-

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Honourable benefactor, his Noble *Mecenas* or *Parrone*, to whom he belongeth, of whom he dependeth, and to whom in all liberall duetic he is oblieged.

Schoolemasters, who haue taken degrees of Schoole in the Vniuersities of this Land, lest they doe otherwise, let them remember their Oath: for they haue sworne to defend and maintaine their degrees. They must not make the Profession of the Liberall Sciences seruile, being Masters of Arts, by reason of the teaching thereof, they ought not to be inferiour seruants. All learned men, ancient and moderne, might iustly bee thought vnproident, and vnwise, for bestowing so long time, so much paines, so great charges to attaine to Learning, and the degrees thereof, if by tea-

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ching of it to other subiects, they themselves should become inferior seruants.

The most Noble Earles of this Kingdome doe take the degree of Master of Arts willingly, as an Ornament to their Nobilitie, which they would not doe, if they held the degree seruile, or the persons seruants, in respect of their Profession of the Arts. I request not to be mistaken, for I acknowledge and confesse, that Masters of Arts may very well, and not without cause, bee Noble-mens seruants, in offices, and places appertaining to seruants; but not as their Chapleines, or their Schoolemasters; for herein they exercise their Professions of Diuinitie, and of Arts, which are not seruile, and this they must defend, as they are bound by Oath, and I hope

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hope they will not make shipwrack
of their consciences. Euery one is
to be regarded, and esteemed, ac-
cording to his vocation and de-
gree, and the subiect or obiect
thereof about the which he is con-
uerfant: The Diuine for his *Theo-*
logy. The Lawyer for administrati-
on and execution of Iustice. The
Physician for the preservation of
the health of the body. The
Schoolemaster for the good edu-
cation of children. The Steward
for the ouerseeing and well orde-
ring of seruants, who are inferi-
our to the children.

Furthermore, seeing that Ho-
nour is the reward of vertuous
Learning, and Learning the
promotor, or aduauncer, the
maintayner, and principall Or-
nament of Nobilitie, it seemeth
to bee great want of discretion,

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to make a Schoolemaster an inferior servant: for how will the noble and ingenious children be animated to learning, whereby they may become worthy Gouvernours of their Countrey, when they shall perceiue the teacher thereof to be reputed an inferior servant, and his learning seruile. This will be distastfull, and a discouragement to their Honourable natures and dispositions, and a whetstone to pride and disobedience, the very bane of youth. For Noblemen, and Gentlemens children are to bee brought vp in humilitie, the roote of all vertues. Otherwise, by sinister mindes, and meanes, not onely the Liberall Sciences, and the Professors thereof are disgraced; but also the children are by their owne Parents dishonoured, and debased, by making an
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imputed seruant their Master, to the exceeding hurt & hinderance of their good education and profite in knowledge, the aduancer and preseruer of true Nobilitie, whereby, in proceffe of time, they may become wise Councillours, fit and discrete Gubernours; For how will the Noble and generous children stand in obedience, due awe, and regard to a seruant? or loue and delight in learning so vilified? This preposterous course, by all probabilitie, will breede in them contempt of the one, and dislike of the other.

There is an obiection propounded by the proud ignorant to bee confuted; who euer (say they) receiueth meate, drinke, and money, for the execution of his Office, or function, is a seruant

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vnto him, of whom hee receiueth it.

I answere, that this assertion in the generall is manifestly false and erronious. Offices and functions are not to bee huddled vp, and confounded, but to be iudicially distinguished. There are some Offices seruile, they who execute these, are seruants. There are other Offices liberall, they who vndertake these, are not seruants, but onely to G O D, and their King; albeit they receiue allowance, stipend, fee, or salary, as their deserts require. Such are the Professours of Diuinitie, Lawe, Phisicke, and the Liberall Sciences. Hee who holdeth these Sciences to be seruile, may bee yoked with *Anaxagoras*, who held the Snow to be blacke. His opinion is erronius:

And

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And if hee persist stiffe-necked therein, heretical, and worse then Heathenish: for the Heathen men were not so deprived of vnderstanding. A man giueth meate, drinke and money to a Lawyer for the deuising of lands, by making conueyances or assurances thereof to his sonnes: Is the Lawyer therefore his seruant? Or in like manner, giueth to a Physitian for ministring Physicke to his children: Is the Physitian therefore his seruant? One giueth yearly certaine quarters of wheat, and malte, which are equiualent to meate, and drinke, and money, to an other, because hee bestoweth vpon his sonne, for terme of life a Tenement: Is he therefore who bestoweth the Tenement the others seruant? Likewise one giueth meate, drinke and money to
a Schoole

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a Schoolemaster, because hee conferrerh vpon his sonne Learning, which by the iudgement of the Wise is better then a Tenement Is the Schoolemaster therefore his servant? They who perswade themselves these Consequences to be true, are infected with an error which is scandalous and preiudiciall to all Vniuersities, Innes of the Court, and degrees of Learning, which worthily haue aduanced, doe still, and will aduance many descended of meane parentage, to true Gentry, true Nobility, and to high dignities in Christendome.

After a Noble man his sonne is fixe yeares of age, diligent industry is to bee vsed, and especiall care is to bee taken, to haue a fitte and sufficient Schoole-master for him. By the iudgement of the wise,

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wise hee is deemed to be fitte, and sufficient, who is adorned with these qualities, viz: VWho is a man of a sound beliefe, honest life, and ciuill conuersation, an auncient man, rather then a young: For a young is commonly more proner to lewde lust, more apt to giue badde example to his Scholler, more inconsiderate, of lesse discretion and experience, then an ancient man. A man tryed for methodicall teaching, and trayning vp of children, and well allowed for the same: A man knowne to be learned, of ready vtterance, and perfect pronuntiation of speech, and of reputation, hauing taken the degrees of learning. It may bee demaunded, why so learned a Master is to be prouided for a childe of such tender yeares: I answere, that it is very requisite, and needfull for diuers considerations

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tions. A vessel being well seasoned at the first, retayneth the taste, and preserveth the liquor, that shall bee powred thereinto. A sure and firme foundation is first to be laid of pure and perfect English, to bee deliuered with decent action and gesture, with a right accent, and distinct pronuntiation: that when hee commeth to ripe yeares, being in eminent places, hee may communicate his learned knowledge iudicially, and eloquently in his Natiue tongue, to the benefite of his owne Country. In like manner, he is to bee taught pure and perfect Latine, & if it be not too tedious for him, the Greeke may very well bee ioyned thereunto, that he may not only read with vnderstanding for encrease of knowledge, most learned books in the said languages, & heare with
iudge.

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iudgement exercises & disputations, accomplished by the learned of famous Vniuersities; but also impart his intellectuall conceits in eloquent Latine to forraine nations, most honorably in any important imploiment for the weale publike. An other consideration is, that a well learned Schoolemaster is expedient, or rather necessary, because hee is to stay with his Schollers; for change of Masters maketh seldome good Schollers: many me, many minds, many masters, many maners & methods of teaching, which hurt & hinder knowledge. The rowling stone gathereth little mosse. This noble child is to be kept in awe & obedience, & with gentlenes to be alured to vertue & knowledge: To be commended for his good endeauors, & praised for his wel doing, that hee may loue learning, take delight in vnder-

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understanding and pleasure in pithy and witty discourses, delivered vnto him in pure speech with perfect pronuntiation.

His discreet Schoolemaster is to consider his Nature, and disposition, and to frame his instructions and precepts thereunto, according to the child his capacitie: not to daunt his Spirite, or dull his witte: for in the recreation of his minde and memory, Musicke and honest sports are to bee vsed: And for the health of his body, moderate exercises are to be practised.

Honest, ciuill and carefull men are to attend vpon him, who will giue him no bad example, but encourage him to proceed in vertue and learning. Wicked flatterers in any case are to be debarred from him; who to dehort him
from

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from humility, and the pathe of
vertue, and learning, will tell him
that his Schoole-master is his ser-
uant, that he is discended of high
Nobility, and shall haue living
and landes in plentifull aboun-
dance. Why should hee love the
booke, why should he listen to, or
bee ruled by an inferiour seruant?
hee is to commaund: why should
hee bee gouerned, or in any sort
debarred of his will: It is fitte for
him to take his pleasure, and to
doe what hee listeth. Thus a Para-
site, or a *Gnato* by sugred words,
will attempt to corrupt him, ha-
ving *Jacobs* voyce, & *Esaus* hands,
smoooth words, and rough works.
Of all tame Creatures, a flatterer
is the worst. Likewise other euill
disposed persons are not to en-
trude themselves into his compa-
ny: such as commonly will vse
swea-

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swearing, cursing, slaundering, lying, euill speaking, or bad actions in his presence, or hearing: They also are not to be admitted, to conuerse with him, who will teach him foule & foolish songs, dishonest actions, or to mocke & deride any one: or to doe harme to others.

These are to bee taken heed of, and sharpely to bee rebuked: for children by nature are more prone to vice then vertue: and are not so much or soone furthered by things well done or spoken, as they bee hindered, and corrupted by deedes, lewdly committed, or wordes wickedly vttered.

In a Noble man his house, the Schoole-master his place is next to the Chapleines. The office of the Chapleine is to celebrate diuine Seruice, to preach and

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and to teach the true worshippe of
of God. The office of the Schoole-
master is by gentle meanes to in-
still into his Schollers, by little and
little, as their capacities are able to
beare, the excellent knowledge of
diuine and humane things: to in-
struct them in the Liberall Scien-
ces, that they may daily encrease
and fructifie therein; with the per-
fect vnderstanding, readie and di-
stinct speaking of the learned
Tongues: I mean *Latine & Greeke*.
These Offices are liberall, not ser-
uile, appertaining to the soule.

Of Offices belonging to ser-
uants, the Stewards is chiefe; hee
weareth the Liury and Cogni-
sance of his Lord and Master. If
the Chapleine and Schoolemaster
were seruants, they also should
weare the Liury & Cognisance,
as the Steward, and other seruants

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visually doe. I could neuer yet bee
aduertised, what law could be pro-
duced, or what reasons could bee
rendred, why the Steward, Gen-
tleman of the Horse, or the Recei-
uer of the Rents, seruants to any
Noble man, being a subiect, shuld
perswade themselues, their offices
& places to be about the Schoole-
masters. They are conuersant a-
bout Seruants, Horses, Rents, as
the proper obiects of their Offi-
ces. The Schoolemaster about the
Noble Children, as the proper ob-
iect of his Office. Are seruants,
horses, rents, more to bee respec-
ted then Noble Children? Or, do
they thinke, the ouer-seeing of
certaine seruants, the managing
of horses, the receiuing of some
rents, to bee preferred before the
gouernance and teaching of ho-
nourable Children the excellent
know-

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knowledge of diuine and humane things? Herein, as it seemeth, they offer indignitie, not onely to the Noble Children, but also to the Professors of Learning, and the degrees thereof, which worthily haue aduanced, and continually doe, many from meane estate to true Gentilitie, Nobilitie, and to the chiefeſt Dignities. Where order is not, there is confuſion: the Sexton there will bee aboute the Clerke.

¶ *Certaine Reasons demonſtrating the prioritie of Place of the Schoolemaſter, before the Steward to any ſubieſt.*

1. **F**Irſt, becauſe of the Vocation: For the Schoolemaſter is not a ſeruaut. The Steward is properly a ſeruaut. For prooſe thereof, I reſerre them who are op-

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posite in opinion, to the Cōstitutions & Canons Ecclesiasticall, & to the Statute law of our Realme; where they may euidently see Schoole-masters distinguished frō seruants by seuerall titles, and sundry Statutes concerning them.

2. Secondly, Because of office; for the one is to instruct, and furnish with the knowledge of diuine and humane things: the other to manage matters appertaining to seruants.

3. Thirdly, Because of the obiect of the office: for the one is to gouerne and teach the children: the other to ouer-see and order the seruants, which are inferiour to the children.

4. Fourthly, Because of the loue of parents, descending naturally to their children, which induceth them as it were by the law of nature, if they doe not vnnaturally aban-

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abandon naturall loue & learning,
to preferre him, who hath the edu-
cation and instruction of their
children, before a seruant.

5. Fifthly, Because of discretion
and wisdom that is or ought to
be in Parents, being very lawfull &
forcible motiues to cause them
more to grace and countenance
the Master of their children then
a seruant: for that redoundeth to
the profite, worth, and honour of
their children.

6. Sixtly, Because of the good
of the children, that they may
better stand in due regard, awe, &
obedience to their Master, may
more esteeme & honour learning,
wherewith being adorned, they
themselues may be more esteemed
and honoured: and consequently
continue with augmentation the
name and fame of their house.

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7. Seuenthly : Because of custome, which is a law vnwritten, and sheweth, that the Steward weareth the Liüery and Cognisance of his Lord and Master : the Chapleine and Schoole-master doe not; for they are not seruants. The Steward hath a table assigned to him : but it is in the Hall, tearmed, *The Stewards Table*. The Chapleine and Schoolemaster vsually sit eyther at their Lords Table, or at a side table, anciently called, *The Chapleines table*.

8. Eightly : Because of the dignitie of Learning, and the degrees thereof; For it were extreme folly, or rather madnesse in Parents, to bring vp their children so chargeably in learning, and semblably in their sonnes, to bestow so many yeeres, euen the prime of their time, to disburse so great expences,

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ces, to bee so vigilant, and to take such paines for the attayning to learning, and the degrees thereunto belonging; if Promotion, Preferment, Worship, Honour, Grace, were not the due rewards thereof. *Honos alit Artes.*

The diuine *Plato* being demanded what difference there was betweene an ignorant man, and a learned, answered; As much as betweene a sicke man and a sound: For blind and proud ignorance is the sicknes, and vertuous learning the health of the soule. We vsually say, *At your seruice. Your seruant. Remember my seruice,* to such, and to such a one. These are mere verball complements: when indeede we are not their seruants: and wee know, and take our places, according to our offices and degrees.

A Schoolemaster, who hath re-

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ceiued the degree of Master of Artes in the Vniuersities of our Land, must not make his office of teaching seruile: for a publike oath hath beene tendred and ministred to him, according to this forme and tenour; (*viz.*) *Tu tueberis gradum tuum, &c.* Thou shalt defend and maintaine thy degree of Arts, &c.

These Arts alwayes, and most truely, haue beene called *Liberall*: Why should any person bee so lewdly disposed, as to attempt to make the Profession of them seruile? In what great estimation *Phenix* was, when he was Schoolemaster to *Achillis*, *Homer* declareth. And in what honourable credite *Epaminondas* was, when hee was Tutor to *Philip*, who was after King of *Macedonia*, *Plutarch* sheweth. *Alexander* the great was accustomed to say openly, that he was as much beholding to *Aristotle* his Master,

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Master, as he was to King *Philip* his Father : for of his Father he tooke the occasion to liue ; of his Master he receiued the reason & way to liue well. *Dionysius* King of *Cicily*, being banished by his subiects, taught publikely, & kept a Grammer Schoole in *Italy* : He affirmed openly, that although he were exiled vniustly by his subiects, notwithstanding, in despite of them, hee did, and would still reigne : intimating thereby the authoritie which he had, being a Schoolemaster ouer his schollers. The *Cicilians* vnderstanding his heroicall resolution, repented themselves, and established him in the Kingdome againe. They who will read, and aduisedly consider the liues of these most Noble Emperours, *Alexander* the Great, *Iulius Caesar*, *Seuerus*, *Tacitus*, *Probus*, *Aurelius*, *Traian*, *Adrian*, *Antonine*,
Con-

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Constantine the great, Theodosius, Charles the great, surnamed Charlemayne, shall easily perceyue: these being trayned vp in their youth by skilfull Schoolemaisters, more to haue flourished, and to haue beene more reuowmed then other Emperours, by reason they were more excellent then the other in learning: whereby the saying of Plato is verified, That those publique weales are happy, and blessed, wherein eyther Phylosophers reigne, or Kings are in Philosophie studious.

Of what reputation Schoolemaisters in all former ages haue beene, and how necessary for the benefite of publique weals, experience pro-ueth, and Hystoriographers relate, and testifie.

Socrates, Plato, Pythagoras, Aristotle, Isocrates, Plutarch, Seneca, Quintilian, and very many more, which

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which might bee nominated, were
all Schoolemasters: All of them
were reuerenced, and well regar-
ded in their places of teaching, and
at this day are renowned for lear-
ning. Their published Bookes e-
ternize their names and fame.

Our Sauour *CHRIST* graceth
the office of teaching. Hee him-
selfe taught: the twelue Apostles
were his Schollers. They also ac-
cording to his commaundement,
taught. Saint *Marke* was Saint *Pe-
ters* scholler, Saint *Luke* was saint
Paules scholler.

Syr *Thomas Elyot* that right wor-
thie Knight, in his booke intituled,
The Gouvernour, dedicated to King
Henry the Eight, declareth three
principall causes, why Noble men,
and Gentlemen were not so excel-
lent in Learning then, as their aun-
cestours were, who thereby much
aduaun-

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advanced themselves, augmented their estates, profited, and protected their Countrey. Contrarywise, some of their posteritie decay their houses, being not fit to bee politique *statesmen*, or wise Councillours, or discreet Gouvernours, nor sufficiently furnished to execute the Lawes, or to administer Iustice, tempered with equitie, because they want learned knowledge. The first cause that he alleadgeth is the pride of many Parents, who doe not esteeme learning as they ought to doe, nor respect the Teacher thereof, as they should do. He noteth not any subject in his dayes to bee so seduced or blinded with ignorance, or to be so puffed vp with priie, as to account a Schoolemaster an inferior seruant. Euen in his time

Hadri-

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Hadrian, the sixth of that name, was made Pope, and *Wolsey* was created a Cardinall, both of them were Schoolemasters.

The second cause he affirmeth to bee the Auarice of diuers Parents, who being desirous to pinch and spare their purses, are loath to giue sufficient allowance, or bountifull salary to a well learned Schoolemaster. They will not buy learned knowledge for their children, vnlesse they may haue it cheap, & at a very low rate, regarding more, like *Aesops* Cocke, a graine of Barly, then a precious Iewell.

The third cause hee auouched to bee the negligence of Parents, who doe not bring vp their children as God cōmandeth them, as nature bindeth, & birth requireth,
and

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and as the hopefull expectance of
their Countrey craueth at their
hands. There are some Parents in
our time (I am sorry to speake it)
who before they receiue into their
seruice a Cooke, a Falconer, or an
Horse-rider, they haue an especiall
care to haue them skilfull and cunning
in their qualities, and to haue
the best and most expert they can
get: But when they entertaine a
Schoolmaster, to teach their children,
being the props and continuing
stayes of their houses, the
monuments of their names and
fame, they are desirous to haue a
young man, who will take small
allowance, which they terme Wages,
will bee an inferiour seruant,
will waite, and serue at table, will
vse verball and iesticular complements.
Such a one, according to
their sinister surmizes, is fitte to
teach.

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teach. They doe not much care whether hee bee well learned, or hath taken any degree of Schoole, or is lawfully allowed to teach, or hath any good methode in teaching, or hath had experience and approbation in the trayning vp of children, and doth vnderstand and speake perfectly pure *English*, *Latine* and *Greeke*, with the right accent and true pronounciation thereof. These things, which are most materiall and necessary, they least regard, vsing more exact diligence, in making choise of seruants for their sports & pleasures, then of Schoolemasters, for the vertuous education of their children: wherein they swerue and degenerate from their wise Auncesters, transgresse the lawes which distinguish Schoolemasters from seruants. Debase their children, by
making

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making a seruant their Master, disgrace as much as in them lyeth, the Office of Schoolemasters; and that which is woorst of all, abuse learned knowledge, being a singular blessing and principall benefite which Almighty God bestoweth vpon man, by making little reckoning thereof, and accounting it as it were a seruile matter. I pray God they do not therefore incurre his heavy displeasure and iust indignation, hee threatneth by the mouth of his holy Prophet, saying: *Because thou hast reiected knowledge, I will reiect thee.* I haue diligently obserued, and perceiue, that their children very seldome proue learned; and such Parents, for the most part, doe not prosper. Their estates by little and little do decay. *Julian the Apostata* published an Edict, forbidding the Professors of

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of learning to teach the Christians children. Christian Parents are desirous to haue their children taught; yet some of them (I would that some were lesser) repute their childrens Teacher, and Master to be an inferiour seruant, exhibiting allowance vnto him not competent. The wicked Apostata persecuted Christians and their children: albeit these doe not so, yet (with their fauour bee it spoken) they debase Learning, and the Christian Professors thereof. *Aristotle* (by generall opinion the chiefeſt Philosopher) sayth, *That to God, to our Parents, and Schoolemasters, we can neuer giue enough, or that which is equall to their deserts.* Although the Philosopher out of his wisdom telleth vs, that we can neuer giue enough; notwithstanding in this age it is thought by som

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that

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that to Schoolemasters there can neuer be giuen too litle. Such scandalous aspersions are cast vpon the by the proud ignorant. A wise man hearing an vnlearned Gallant speake absurdly, and nothing to the purpose, sayd; *En ex aurea vagina plumbeum educit gladium: Behold this braue Gallant, out of his golden sheathe draweth a leaden sword.* Diogenes seeing an ignorant fellow sitting vpon a stone, affirmed, *That one stone there did sit vpon another.* The more a man is with vertuous knowledge beautified, the more he approacheth to God; and the more hee is with ignorance blemished, the more neer he resembleth a Beast. The heathen men induced therunto by the law of nature, highly regarded their Professours of learning. The *Indians*, their *Gynosophists*: The *Aegyptians*, their *Sem-*

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Semnothei: The Persians, their *Adagi*: The Gaules, now called the French, their *Druydes*: The *Grecians*, their *Philosophers*. Philip, King of the *Macedonians*, intending to conquer and subdue the *Athenians*, not long after he had proclaimed and made war against them, sent Embassadours with an offer of peace, vpon condition they would put from them *Demosthenes* and other learned men. *Demosthenes*, a most famous Orator, smelling the stratageme, in an eloquent Oration, wherein hee dissuaded the people from imbracing such a Peace, told them this tale: On a time there was great warre between the Wolves & the Sheepe; at length the Wolves, politikely and fraudulently, promised the Shepheards and the Sheepe to ioyne in firme friendship with
D 2 them,

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them, so that they would put their Dogges from them. The credulous Shepheards & simple sheepe yeelded thersunto. As soone as the Dogges were gone, which protected them, the Wlues assaulted the sheepe, and deuoured them. Euen so, sayd the Oratour, (my deare *Athenians*) the *Macedonians*, if you condescend vnto them, will make hauocke of you presently after the departure of the Learned men, which instruct and direct you.

Our life, as sacred Scripture sheweth, is here a warfarre; wee wage warre against the World, the Flesh, and the Deuill. These three mortall enemies tempt and sollicite the vnlearned, pretending to linke themselves in league and loue with them: so that they would disgrace, put or pull downe their
Schoole-

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Schoolemasters, which are indeed the first instrumentall causes and ordinary meanes ordayned by God to furnish and fortify them with diuine and humane knowledge. If these subtile aduersaries could compasse effectually their plotte and proiect heerein, they would, no doubt, deale with the vnlearned, hauing none of reputation or account to teach them, as the rauinous Woules did with the silly sheep, hauing none to defend them.

Gerson, a famous Doctor, relinquished and gaue over the office of the Chauncellourship of *Paris*, being a place of high credite, and for the good of the weale publike, became an instructor or teacher of children. *Theodosius*, that right noble, wise, & Christian Emperor, when his sonne *Arcadius* was fixe

D 3 yeeres

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yeers of age, aduaucing him
to the Empire, and taking an espe-
ciall care, to haue him furnished
with vertue and learning, requisite
for imperiall rule and dignitie, v-
sed most exact diligence in the
seatching out, and prouiding of
Arsenius, a graue, honest, and well
learned Schoole-master for him.
At the time he deliuered his sonne
to be taught, and did commit the
charge of him to *Arsenius*, he spake
in this manner: *Post hac tu magis pa-*
ter eius quam ego, hereafter you are
(being his Schoole-master) rather
a father vnto him, then I. This
wise and discreet Emperour, not
long after cōming into the schoole
and finding *Arcadius* his sonne sit-
ting, and *Arsenius* standing
and reading vnto him, blamed
them both, telling the one, that
hee did not performe the office
of

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of a Master, and the other that hee did not shewe the dutie of a Scholler, and caused *Arsenius* to sit downe and reade, and *Arcadius* to stand vp bare-headed to giue attentive eare to his lecture: Adding these wordes, that then his sonne would bee fitt for the Empire, when by humilirie & obedience, hee had attained vnto sufficient knowledge.

Nicholas Frigantius in his description of the Prouinces, Kingdomes, and manners of the people subiect to that puissant Monarch the King of *China*, among other discourses declareth, what reuerend, dutifull, and gratefull respect, the inhabitants of those countries beare to their Schoolmasters. For albeit (saith he) they haue been their schollers but for a short space, notwithstanding, *per vitam*

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deinceps uniuersam eos magistros ap-
pellant; & pro magistris colunt. In
all their life time after they call
them masters, and doe reuerence
them as their masters. There is a
contagious disease wherewith
horses are infected, called the *Fa-*
shions: I feare lest the name thereof
extēdeth to reasonable creatures,
insomuch that some of them also,
may truly be said to be affected to,
or infected with the *fashiōs*. There
is a fashion lately start yp, to haue
a *French-man* to teach: If he speak
broken, and not pure and per-
fect English, with the right ac-
cent distinctly pronounced, and
truely write it, there is danger
lest hee hurt the Childrens eng-
lish, being farre more necessary
for them; then the French: and
so pul downe with one hand, more
then hee can build with the other.
I haue had conference with diuers
French

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French men, whom I like, & loue;
I haue not heard any one of them
to speake, and pronounce english,
as perfectly as an *English-mā* doth.

They in whom intellectuall rea-
son ouerswaieth sensuall appetite,
do well discerne and perceiue, that
a *French-man* is not able so much
to profite, nor is so fitte to teach
children in England, to reade, vn-
vnderstand, speake, and write per-
fect english, latine, and greeke, as
an *English-man* is, albeit hee bee as
skilfull in the latine, & the greeke,
as the *English-man*: & the reason is,
because he is to make the children
to vnderstand the learned tongues,
by a lāguage which they theselues
vnderstand already: as in the expo-
sition of the latine, if he keepe due
methode, he is to giue to eue-
ry latine worde, the true proper &
significant Englishe thereof; to
declare the variety of wordes
and

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and sentences, which are proper, which are figurative: To deliuer the peculiar phrases of euery Dialect: To cause them to obserue *Orthography*: to translate *English* into *Latine*; *Latine* into *Greeke*; and againe, *Greeke* into *Latine*; *Latine* into *English*. The *Frenchman* therefore being not so perfect in the *English* as the *Englishman*, sayleth in that Language, which directeth the children to the knowledge of the other: and consequently, is neither so fit to teach, nor so well able to profite them.

Now it remaineth that I briefly refute an errour of some of our Countreymen, who stiffely hold, that the *French* tongue is better then the *Latine*: That Noblemen, Gentlemen, and Ladies, ought rather to learne it then the *Latine*.

This is a most absurd *Paradox*,
seeing

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seeing that the *Latine*, being the Catholike, or vniuersall Language of Christians, who are learned, is commonly taught, both priuately in houses, & publikely in Schooles and Vniuersities, throughout all Nations in Christendom. A good thing, the more generall it is, the better it is. There are but three learned Tongues, the *Latine*, *Greek*, and *Hebrew*. The *French* was neuer reckoned to be any. It is peculiar to that particular Countrey, as *English* is to *England*, *Irish* to *Ireland*; so *French* to *France*. The *French* themselves, especially the Nobilitie & Gentry, disburse large expences for the trayning vp of their children in the studie of the *Latine*. Who hath the knowledge thereof, may trauell therewith throughout all Christian Kingdomes. In this tongue all learned
Bookes,

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Bookes, for the most part, are written, wherein the conferences, disputes, and exercises of the Learned are performed, which promoteth to the degrees of Schoole, whereby Worshipfull, Honourable, and gracious preferments are obtayned: and is of that sacred estimate by the lawes of our Land, that the very reading thereof saueth many Malefactors from vntimely death. I doe not discommend the *French*, but for the causes before mentioned, I prefer the *Latine* before it by many degrees.

There hath beene an ancient and laudable custome still obserued by the wiser and better sort, that after their sonnes can vnderstand the *Latine* perfectly, and speake it readily, to send them to trauell into *France, Germany, Italy,* and *Spaine*, to the intent that they
may

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may there learne their Languages,
which they shal sooner, with more
facilitie and iudgement accom-
plish and attaine vnto, hauing the
Latine Tongue before : because
the *Italian French*, and *Spanish*, bor-
row very many words of the sayd
Latine , albeit they doe clippe,
choppe, and change diuers letters
and sillables therein. VWhere they
trauell , they may see the people,
conuerse and conferre with the
better sort , perceiue their na-
tures , dispositions , and man-
ners, know their orders, lawes,
and customes , behold the scitua-
tions of the Cities, the flourishing
Academies , the courses of the
Riuers, the Castles , Fortresses,
and Hauens, the fruitfulnessse and
barrennesse of the Soile : And so
further, & furnish themselves, not
only with the Languages, but also
with

...the knowledge
of the law, the gain-
ing of the law, or al-
tering the law, or to the
... which is here de-
clared, that they will yield, and
not have their eyes upon the
clouds, but upon the
... they
will not persevere continually in
... remaining therein
... by God,

... and

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